

A Third

# VOLUME

OF

## Familiar Letters

Of a fresher Date.

Partly { Philosophical,  
Political,  
Historical. }

Never Publish'd before.

By JAMES HOYVELL Esq.

*Ut clavis portam, sic pandit Epistola pectus.*

L O N D O N,

Printed for Humphrey Moseley, and are to be sold  
at his Shop at the Princes Arms in  
St. Paul's Church-Yard, 1655.





TO  
The Right Honorable  
**EDWARD**  
Earl of  
**DORSET, &c.**

My Lord,



The two preceding Dedications  
being the one to a King, the  
other to a Prince, I hope this  
Third (consisting all of new  
Matter) will be the more ex-  
cusable that I make to your  
Lordship; who, if ther were  
a generall Muster of Man-  
kind, and due regard had to Gallantry and Worth,  
would appear like a King among Princes, and a  
Prince among Peers. I humbly pray, that for  
want of a better thing to comply with the Sealon,

## The Epistle Dedicatory.

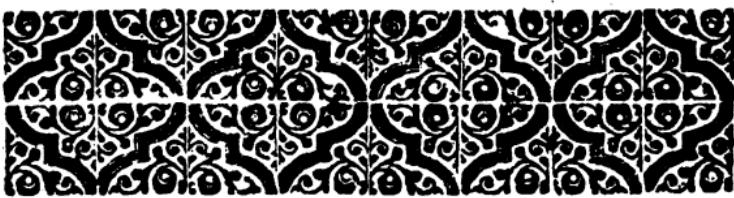
this may passe for a New-Years Gift, which I  
wish may carry with it as many good Omens, as it  
doth Orizons, that a thousand benedictions may  
fall upon You, and your Noble Family this New  
Yeer, and all the Yeers of your life, which I pray  
may be many, many, many, because I have long  
since resolv'd to live and die,

My Lord,

Your most humble and  
obedient faithful  
Servitor,

Calendis Jan.  
1650.

James Howell.



A  
THIRD VOLUME  
OF  
Familiar LETTERS,  
*Of a fresher Date.*

## I.

To the R.H. Ed. Earl of Dorset, (Lo. Chamberlain  
of his Majesties Household, &c.) at  
Knowles.

My Lord,

Having so advantagious a hand as Doctor S. Turner, I am bold to send your Lordship a new Tract of French Phylosophy, call'd *L'usage de Passions*, which is cryed up to be a choice peece. It is a Morall Discours of the right use of Passions, the conduct wherof as it is the principall Employment of Virtu, so the conquest of them is the difficultest part of Valor; To know ones self is much, but to conquer one's self is

is more; We need not pick quarrells and seek enemies without doors, we have too many Inmates at home to excercise our Pro-  
wess upon, and ther is no man let him have his humors never so  
well ballanc'd, and in subjection unto him, but like Muscovia  
wives, they will oftentimes insult, unless they be check'd, yet we  
should make them our Servants, not our Slaves. Touching the  
occurrences of the times, since the King was snatch'd away from  
the Parlement, the Army they say, use him with more civility  
and freedom, but for the main work of restoring him, he is yet,  
as one may say, but *Tantaliz'd*, being brought often within the  
sight of London and so off again; ther are hopes that somthing  
will be don to his advantage speedily, because the Gregorian Sol-  
diers and gros of the army is well affected to him, though som  
of the chiefeſt Commanders be still averse.

For forren News, they say St. Mark bears up stoutly against  
*Mahomet* both by land and sea: In *Dalmatia* he hath of late sha-  
ken him by the Turban ill-favoredly; I could heartily wish that  
our Army heer were there to help the *Republic*, and combat the  
Common enemy, for then one might be ſure to dye in the bed of  
Honour. The commotions in *Sicily* are quash'd, but those of *Naples*  
increase, and 'tis like to be a more raging and voracious fire than  
*Vesuvius*, or any of the sulphurous Mountains about her did ever  
belch out: The *Catalan* and *Portuguez* bait the Spaniard on both  
ſides, but the first hath shrewder teeth than the other, and the  
*French* and *Hollander* find him work in *Flanders*. And now, my  
Lord, to take all Nations in a lump, I think God Almighty hath  
a quarrell lately with all Man-kind, and giuen the reines to the ill  
Spirit to compass the whole earth, for within thefe twelve years  
ther have the strangest revolutions, and horriſt things happen'd  
not only in *Europ*, but all the world over, that have befallen man-  
kind, I dare boldly ſay, ſince *Adam* fell, in ſo ſhort a revolution  
of time: Ther is a kind of popular Planet reignes every where: I  
will begin with the hottest parts, with *Afrie*, where the Emperor  
of *Ethiopia* (with two of his Sons) was encountered and kill'd in  
open field by the Groom of his Camells and Dromedaries, who  
had leavied an army out of the dreggs of the the people againſt  
him, and is like to hold that ancient Empire in *Asie*. The *Tatars*  
broke o're the four hundred mil'd wall, and rush'd into the heart  
of *China*, as far as *Quinzay*, and beleager'd the very palace of the  
Emperor, who rather then to becom Captif to the base *Tatar*  
burnt his Castle, and did make away himſelf, his thirty wives and  
children, the Great Turk hath been lately ſtrangled in the *Seraglio*,

his

his own house : The Emperor of *Moscovia* going in a solemn Procession upon the Sabbath day, the rabble broke in, knock'd down and cut in peeces divers of his chiefest Counsellors, Favors, and Officers before his face, and dragging their bodies to the Market-place, their heads were chopp'd off, thrown into Vessells of hot water, and so set upon Poles to burn more bright before the Court gate : In *Naples* a common scutcher hath raised such an Insurrection, that they say above 60M. have bin slain already upon the streets of that City alone : *Catalonia* and *Portingall* have quite revolted from *Spain*. Your Lordship knows what knocks have been 'twixt the Pope and *Parmo* : The Pole and the *Cosacks* are hard at it, *Venice* wrastleth with the Turk, and is like to lose her Maiden head unto him, unless other Christian Princes look to it in time : and touching these three Kingdoms, ther's none more capable than your Lordship to judge what monstrous things have happen'd ; so that it seems the whole earth is off the hinges : and (which is the more wonderfull) all these prodigious passages have fallen out in lesse than the compas of 12 yeers. But now that all the world is together by the ears, the States of *Holl.* would be quiet, for aduice is com that the peace is concluded, and interchangably ratified 'twixt them and *Spain*, but they defer the publishing of it yet, till they have collected all the Contribution money for the Army : The Spaniard hopes that one day this Peace may tend to his advantage more than all his Wars have don these fourscore yeers, relying upon the old Propheticke,

*Marie triumphabit Baravia, Pace peribit.*

The King of *Denmark* hath buried lately his eldest Son *Christi-an*, so that he hath now but one living, viz. *Frederic*, who is Arch-Bishop of *Breme*, and is shortly to be King Elect.

My Lord, this Letter runs upon Universalls, because I know your Lordship hath a public great soul, and a spacious understanding, which comprehends the whole world, so in a due posture of humility I kiss your hands, being,

My Lord,

From the Fleet,  
this 20 of Jan.

1646.

Your most obedient and  
most fauful Servitor,

J. H.

E f 4.

II.

I.I.

To Mr. En. P. at Paris.

SIR,

Since we are both agreed to truck Intelligence and that you are contented to barter French for English, I shall be carefull to send you hence from time to time the currentest and most staple stuff I can find, with weight and good measure to boot; I know in that more subtil air of yours ~~times~~ sometimes pastes for *tissue*, Venice Beads for Perl, and Demicasors for Bevers; But I know you have so discerning a judgment, that you will not suffer your self to be so cheated, they must rise betimes that can put tricks upon you, and make you take semblances for realities, probabilities for certainties, or spurious for true things: To hold this litterall correspondence I desire but the parings of your time, that you may have somthing to do, when you have nothing els to do, while I make a busines of it to be punctuall in my answers to you: let our Letters be as Echo's, let them bound back and make mutuall repercussions, I know you that breath upon the Continent have clearer echoes there, witnes that in the *Twilleries*, specially that at *Charenton* Bridge, which quavers and rendes the voice ten times when 'tis open weather, and it were a virtuous curiositie to try it.

For news, the world is heer turn'd upside down, and it hath bin long a going so, you know a good while since we have had leather Caps, and Beyer shooes, but now the Arms are com to be leggs, for Bishops Laun-sleeves are worn for Boot-hose tops; the wast is com to the knee, for the Points that were used to be about the middle are now dangling there; Boots and shoes are so long snouted that one can hardly kneel in Gods House, where all Genuflection and Postures of devotion and decency are quite out of use: The Devil may walk frely up and down the streets of *London* now, for ther is not a Croste to fright him any where, and it seems he was never so busie in any Country upon earth, for ther have been more witches Arraign'd and Executed heer lately than ever were in this Island since the Creation.

I have no more to coimunicate unto you at this time, and this is too much unless it were better; God Almighty send us patience, you in your Banishment, me, in my Captivity, and give us Heaven for our last Countrey, wher Desires turn to Fruition, Loubts to Certitudes, and dark Thoughts to cleer Contemplations:

temptations: Truly, my dear *Don Antonio*, as the times are, I take little contentment to live among the Elephants, and (were it my Makers pleasure) I could willingly, had I quit scores with the World, make my last account with Nature, and return this small sk nfull of Bones to my common Mother; If I chance to do so before you, I love you so entirely well that my Spirit shall visit you, to bring you som tidings from the other World; and if you precede me, I shall expect the like from you, which you may do without affrighting me, for I know your Spirit will be a *bona Genius*. So desiring to know what's becom of my Manuscript, I kiss your hands, and rest most passionately

*Your faithfull Servitor*

The Fleet, 20 Febr.  
1646.

J. H.

### III.

*To Master W. B.*

SIR,

I Had yours of the last week, and by reason of som sudden encumbrances I could not correspond with you by that Carrier: As for your desire to know the Pedigree and first rise of those we call *Presbyterians*, I find that your motion hath as much of Piety as Curiosity in it, but I must tell you 'tis a subject fitter for a Treatise then a Letter, yet I will endeavour to satisfie you in som part.

Touching the word *Hoc oī Būtēpō*, it is as ancient as Christianity it self, and every Church-man compleated in holy Orders was called *Presbyter*, as being the chiefeſt name of the Function, and so 'tis us'd in all Churches both Eastern and Occidental to this day: Wee by contraction call him *Priest*, so that all Bishops and Arch-Bishops are Priests though not *vice versa*: These holy Titles of Bishop and Priest are now grown odious among ſuch poor Sciolists who ſcarce know the Hories of things, because they favor of Antiquity: Though their *Minister* that officiates in their Church be the ſame thing as *Priest*, and their *Superintendent* the ſame thing as *Bishop*: but because they are lovers of novelties, they change old *Greek* words for new *Latin* ones. The firſt broacher of the Presbyterian Religion, and made it differ from that of *Rome* and *Luther* was *Calaix*, who being once banished Geneva was revok'd, at which time he no leſs petulantly than prophaneſly

Prophanely applied to himself that Text of the Holy Prophet which was meant of Christ, *The Stone which the Builders refused is made the head stone of the corner, &c.* Thus Geneva Lake swallowed up the Episcopall See, and Church Lands were made secular, which was the white they levell'd at. This Geneva Bird flew thence to *Frye* and hatch'd the *Huguenots*, which make about the tenth part of that people; it took wing also to *Potemna* and *Germany* high and low, as the *Palatinate*, the land of *Hesse*, and the *Confederat Provinces* of the *States of Holland*, whence it took flight to *Scotland* and *England*: It took first footing in *Scotland*, when King *Jahmes* was a child in his Cradle, but when he came to understand himself and was manumitted from *Buchanan*, he grew cold in it, and being com to *England* he utterly disclaim'd it, terming it in a public Speech of his to the Parliament a *Sect* rather than a *Religion*: To this Sect may be imputed all the scissures that have happen'd in Christianity, with most of the Wars that have lacerated poor Europe ever since, and it may be call'd the source of the civill distractions that now afflict this poor Island.

Thus have I endeavoured to fulfill your desires in part, I shall enlarge my self further when I shall be made happy with your conversation here, till when, and alwaies, I rest

From the Fleet, this  
29. of Novem.  
1647.

Yours most affectionately to love  
and serve you,

J. H.

## I V.

To Sir J. S. Knight, at Rouen.

SIR,

**O**F all the blessings that ever dropt down from Heaven upon Man, that of his *Redemption* may be call'd the blessing paramount; and of all those comforts, and exercises of devotion which attend that blessing, the *Eucharist* or holy Sacrament may claim the prime place; but as there is *Devotion*, so there is *Negligence* in't, and that in the highest degree, 'tis rank poison to som, though a most sovereign cordiall to others, *ad modum recipientis*, as the Schoolmen say, whether they take *panem Dominum*, as the *Roman Catholic*, or *panem Domini*, as the *Reformed churches*; The Bee and the Spider suck honey and poison out of one Flower: This,

VOL. 3.  
This, Sir, you have divinely express'd in the Poem you pleas'd to send me upon this subject; and wheras you seem to wooc my Muse to such a task, somthing you may see she hath don in pure obedience only to your commands.

### Upon the Holy Sacrament.

I.

*Hail Holy Sacrament;*  
*The World's great Wond'rement,*  
*Mysterious Banquet, much more rare*  
*Than Manna, or the Angels fare;*  
*Each crum'm, through Sinners on Thee fed;*  
*Doth Cleopatra's Perf'receed :*  
*Oh how my soul doth hunger, thirst, and pine*  
*After these Cates so precious, so divine!*

2.

*Shee need not bring her foot*  
*As som unbidden foot;*  
*The Master of this heavenly Feast*  
*Inuiles and woes her fit his Guest,*  
*Though deaf and lame, for torn and blind,*  
*Let welcom her shee's sure to find,*  
*So that shee bring a Vestment for the day,*  
*And her old cattie a rag hev'n quite away.*

3.

*This is Bethsaida's Pool*  
*That can both cleane and cool*  
*Poor leprois and diseased souls,*  
*An Angel bear keeps and conuertis,*  
*Descending gently from the Heavens above*  
*To stir the waters, may he also move*  
*My mind, and rockie heart so strike and rend,*  
*That sears may thence giff out with them so blend.*

This Morning Fancy diew on another toward the Evening,  
as followeth.

*As to the Pole the Lilly bends*  
*In a Sea-compas, and still tends*

*By a Magnetic Mystery.  
Unto the Arctic point in sky,  
Wherby the wandering Piloteer  
His course in gloomy nights doth bear.*

*So the small Needle of my heart  
Mov's to her Maker, who doth dare  
Atomes of love, and so attracts  
All my Affections which like Sparks  
Fly up, and guide my soul by this  
To the true centre of her bliss.*

As one Taper lightneth another, so were my spirits enlightened and heated by your late Meditations in this kind; and well fare your soul with all her faculties for them, I find you have a great care of her, and of the main chance. *Tra quis quisquilia caret.* You shall hear further from me within a few days, in the interim be pleas'd to reserve still in your thoughts som little room for

From the *Fkes,*  
10. of Decemb.  
1647.

Your most entirely affectionate  
Servitor,

J. H.

V.

To Mr. T. W. at P. Castle.

My precious Tom,

HE is the happy man who can square his mind to his means, and fit his fancy to his fortune; He who hath a competency to live in the port of a Gentleman, and as he is free from being a head Constable, so he cares not for being a Justice of Peace or Sheriff; He who is before-hand with the world, and when he comes to London can whet his knife at the Counter gate, and needs not trudg either to a Lawyers study or Scriveners shop to pay fee or squeez wax. 'Tis *conciit* chiefly that gives contentment, and he is happy who thinks himself so in any condition, though he have but enough to keep the Wolf from the door: *Opinion* is that great Lady which sways the world, and according to the impressions she makes in the mind renders one contented or discontented. Now touching *opinion*, so various are the intellectuals of human creatures, that one can hardly find out two who jump pat in one:

one: Witnes that Monster in Scotland in James the 4<sup>th</sup>: reign, with two heads one opposit to the other, and having but one bulk of body throughout, these two heads would often fall into altercations ~~pro & con~~ one with the other, and seldom were they of one opinion, but they would knock one against the other in eager disputes, which shews that the judgment is seated in the ~~animal~~ parts, not in the ~~vitall~~ which are lodg'd in the heart.

We are still in a turbulent sea of distractions, nor as far as I see is ther yet any sight of shore. Mr. T. M. hath had great loss at sea lately which I fear will light heavily upon him; when I consider his case, I may say that as the Philosopher made a question whether the *Mariner* be to be ranked among the number of *the living or dead* (being but four inches distant from drowning, only the thicknes of a plank) so 'tis a doubt whether the *Merchant Adventurer* be to be numbered 'twixt the *rich* or the *poor*, his estate being in the mercy of that devouring element the Sea, which hath so good a stomack that he seldom casts up what he hath once swallowed. This City hath bred of late yeers men of monstrous strange opinions, that as all other rich places besides, she may be compar'd to a fat cheese which is most subject to engender magots. God amend all, and me first, who am

Fleet, this St.  
Tho. day,

Yours most faithfully  
to serve you J. H.

## VI.

To Mr. W. Blois.

*My worthy esteemed Nephew,*

I Received those rich nuptial favours you appointed me for bands and bat, which I wear with very much contentment and respect, most heartily wishing that this late double condition may multiply new blessings upon you, that it may usher in fair and golden daies, according to the colour and substance of your bridall riband, that those daies may be perfum'd with delight and pleasure, as the rich scented gloves I wear for your sake; May such benedictions attend you both, as the Epithalamiums of *Stella* in *Statius*, and *Julia* in *Catullus* speak of; I hope also to be married shortly to a lady whom I have woed above these five years but I have found her coy and dainty hitherto, yet I am now like to get her good will in part, I mean the lady liberty.

When

When you see my N. Brownrigg, I pray tell him that I did not think Suffolk waters had such a lethæan quality in them, as to cause such an amnesia in him of his friends here upon the Thames among whom for reality and seriousnes I may march among the foremost, but I impute it to some new task that his Muse might haply impose upon him, which hath ingrol'd all his speculations; I pray present my cordial kind respects unto him.

So praying that a thousand blisses may attend this conflagration, I rest my dear Nephew

From the Fleet this

20. of March,

1647.

*Tours most affectionately to love  
and serve you,*

J. H.

### V I I.

To Henry Hopkins, Esq.

SIR,

To usher in again old *James*, I send you a parcel of Indian perfume, which the Spaniard calls the *Holy herb*, in regard of the various virtues it hath, but we call it *Tobacco*; I will not say it grew under the King of Spains window, but I am told it was gather'd near his Gold-Mines of *Potosi*, (where they report, that in som places ther is more of that oar than earth) therfore it must needs be precious stuff: If moderately and seasonably taken (as I find you always do) 'tis good for many things; it helps digestion taken a while after meat, it makes one void rheume, break wind, and it keeps the body open; A leaf or two being steep't ore night in a little white wine is a vomit that never fails in its operation: It is a good companion to one that converseth with dead men, for if one hath bin poring long upon a book, or is toil'd with the pen, and stup'fied with study, it quickneth him, and dispels those clouds that usually o'reset the brain. The smoak of it is one of the wholesomest scents that is against all contagious airs, for it o'remasteris all other smells, as King *James* they lay found true, when being once a hunting, a shov'r of rain drove him into a Pigsty for shelter, wher he caus'd a pipe full to be taken of purpose: It cannot endure a Spider, or a flea, with such like vermin, and if your Hawk be troubled with any such, being blown into his feathers it frees him; It is good to fortifie and preserve the sight, the smoak being let in round about the balls of the eyes once a week, and frees them from all rheumes, driving them back by

by way of repercussion; being taken backward 'tis excellent good against the Cholick, and taken into the stomack 'twil heat and cleanse it ; for I could instance in a great Lord (my Lord of *Sunderland* President of *York*) who told me, that he taking it downward into his stomach, it made him cast up an impostume, bag and all, which had bin a long time engendring out of a bruise he had receiv'd at football, and so preserv'd his life for many years. Now to descend from the substance and the smoak to the ashes, 'tis well known that the medicinal virtues therof are very many; but they are so common, that I will spare the inserting of them here : But if one would try a pretty conclusion how much smoak ther is in a pound of Tobacco, the ashes will tell him ; for let a pound be exactly weighed, and the ashes kept charily and weigh'd afterwards, what wants of a pound weight in the ashes cannot be denied to have bin smoak, which evaporated into air ; I have bin told that Sir *Walter Rawleigh* won a wager of Queen *Elizabeth* upon this nicity.

The Spaniards and Irish take it most in powder or smutchin, and it mightily refreshes the brain, and I believe ther is as much taken this way in *Ireland*, as ther is in pipes in *England*; one shall commonly see the serving-maid upon the wathing block, and the Swain upon the plowshare when they are tir'd with labour, take eat their boxes of smutchin and draw it into their nostrils with a quill, and it will beget new spirits in them with a fresh vigour to fall to their work again. In *Berbary* and other parts of *Afrie* 'tis wonderful what a small pill of Tobacco will do ; for those who use to ride post through the sandy desarts, wher they meet not with any thing that's potable or edible sometimes three dayes together, they use to carry small bals or pills of Tobacco, which being put under the toungh, it affords them a perpetual moysture, and takes off the edge of the appetite for som dayes.

If you desire to read with pleasure all the vertues of this modern Herb, you must read Doctor *Thorius petologie*, an accurat peecce couch'd in a strenuous heroic verse full of matter, and continuing its strength from first to last ; Insomuch that for the bignes it may be compard to any peecce of antiquity, and in my opinion is beyond *Bæzæanou ouayla*, or *γαλεωμουαχις*.

So I conclude these rambling notions, presuming you will accept this small argument of my great respect unto you ; If you want paper to light your pipe, this Letter may serve the turn, and if it be true what the Poets frequently sing, that *affection is fire*,  
you

you shall need no other than the clear flames of the Donor's love to make ignition, which is comprehended in this Distich.

*Ignis Amor si sit, Tobaceum accendere nostrum,  
Nulla petenda tibi fax nisi Dentis Amor.*

If Love be fire, to light this Indian weed,  
The Donor's Love of fire may stand in stead.

So I wish you as to my self a most happy new yeer; may the beginning be good, the middle better, and the end best of all.

1. January,  
1646.

*Your most faithful and truly  
affectionate servant,*

J. H.

### VIII.

*To the Right Honorable my Lord of D.*

*My Lord,*

The subject of this Letter may peradventure seem a *Paradox* to som, but not, I know, to your Lordship, when you have pleas'd to weigh well the reasons. *Learning* is a thing that hath bin much cryed up, and covetid in all ages, specially in this last century of yeers, by peopple of all sorts, though never so mean and mechanical; every man strains his fortunes to keep his children at School, the Cobler will clout it till midnight, the Porter will carry burthens till his bones crack again, the Ploughman will pinch both back and belly to give his son *learning*; and I find that this ambition reigns no wher so much as in this Island. But under favor, this word *learning* is taken in a narrower sense among us, than among other Nations, we seem to restrain it onely to the *Book*, wheras indeed, any artisan whatsoever (if he know the secret and mystery of his Trade) may be call'd a learned man; A good *Mason*, a good *Shoemaker* that can manage Saint Cyprian lance handsomly, a skillful *Yeoman*, a good *Shipwright*, &c. may be all call'd learned men, and indeed the usefullest sort of learned men, for without the two first, we might go barefoot, and lye abroad as beasts, having no other canopy than the wild air, and without the two last we might starve for bread, have no commerce with other Nations, or ever be able to tread upon a *continent*:

*these*

these with such like dextrous Artisans may be rearm'd learned men, and the more behoovefull for the subsistence of a Country, than those *Polymathists*, that stand poring all day in a corner upon a moth eaten Author, and converse only with dead men; The *Chineses* (who are the next neighbours to the rising on this part of the Hemisphere, and consequently the acutest) have a wholsome peece of policy, *that the son is alwaies of the fathers trade*, and 'tis all the learning he aims at, which makes them admirable artisans, for besides the dextrousnes and propensity of the child, being descended lineally from so many of the same trade, the father is more carefull to instruct him, and to discover unto him all the Mystery therof; this generall custom or law, keeps their heads from running at random after book learning and other vocations. I have read a tale of *Rob. Grafton Bishop of Lincoln*, that being com to his greatnes he had a brother who was a husbandman, and expected great matters from him in point of prefferment, but the Bishop told him, that if he wanted money to mend h.s plow or his Cart, or to buy tacklings for his horses, with other things belonging to his husbandry, he should not want what was fitting; but he *wish'd him to aim no higher, for a husbandman he would leave him*.

The extravagant humor of our Countrey is not to be altogether commended, that all men should aspire to book learning: Ther is not a simpler animall, and a more superfluous member of a State, than a meer Scholer, than a only self pleasing student, he is

---

*Tilluris invicile pondus.*

The *Goths* forbore to destroy the libraries of the Greeks and Italians, because books should keep them still soft, simple or too cautious in warlike affairs. *Archimedes* though an excellent Engineer when *Syracuse* was lost, was found at his book in his study, intoxicated with speculations; who would not have thought another great learned Philosopher to be a fool or frantic, when being in a bath he leap'd out naked among the people and cried, *I have found it, I have found it*, having hit then upon an extraordinary conclusion in Geometry? Ther is a famous tale of *Thomas Aquinas*, the *Angelicall Doctor*; and of *Bonaventure the Seraphicall Doctor*, of whom *Alex: Hales* (our Countreyman and his Master) reports whether it appear'd not in him that *Adam* had sinn'd: Both these great Clerks being invited to dinner by the French King of purpole to observe their humors, and being brought to the room where the table was layed, the first fell a

eating of bread as herd as he could drive, at last breaking out of a brown study, he cryed out, *Conclusum est contra Manichaeos*; The other fell a gazing upon the Queen, and the King asking him how he lik'd her, he answered, Oh Sir, if an earthly Queen be so beautifull, what shall we think of the Queen of Heaven? The later was the better Courtier of the two. Hence we may infer, that your meer bookmen, your deep Clerks, whom we call the only learned men, are not alwaies the civillest or the best morall men, nor is too great a number of them convenient for any state, leading a soft sedentary life specially those who feed their owr fancies only upon the publike stocke. Thorfore it wer to be wish'd that ther raign'd not among the peeple of this land such a gene-rall itching after book-learning, and I believe so many free Schools do rather hurt than good: nor did the Art of Printing much avail the Christian Common wealth, bus may be said to be well near as fatall as gunpowder, which came up in the same age; For, under correction, to this may be partly ascrib'd that spirituall pride, that variety of Dogmatists which swarm among us: Add hevem unto that the excessive number of those which convers only with Books, and whose profession consists in them, is such, that one cannot live for another, according to the dignity of the calling; A Physician cannot live for the Physicians, a Lawyer(civill and common) cannot live for Lawyers, nor a Divine for Divines. Moreover, the Multitudes that profels these three best vocations, specially the last, make them of tar leſſe esteem. Ther is an odd opinion among us, that he who is a contemplative man, a man who wedds himself to his study, and swallows many books, must needs be a profound Scholler, and a great learned man, though in realty he be such a dolk that he hath neither a retentive faculty to keep what he hath read, nor wit to make any usefull application of it in common discours, what he drawes in, lieth upon dead loes, and never grows fit to be broach'd: Besides, he may want judgement in the choice of his Autho:s, and knows not how to turn his hand either in weighing or winnowing the soundest opinions: Ther are divers who are cryed up for great Clerks who want discretion. Others though they wade deep into the causes and knowledg of things, yet they are subject to scrue up their wits, and soar so high, that they lose themselves in their own speculations for, thinking to transcend the ordinary pitch of reason, they com to involve the common principles of Philosophy in a mist, instead of illustrating things they render them more obscure, instead of a plainer ar d-shoter way to the palace of knowldg,

they lead us through bivery odd uncouth paths, and so fall into the fallacy call'd *notum per ignotas*. Som have the hap to be tearm'd learned men, though they have gather'd up but the scraps of knowledg here and there, though they be but smatterers, and meer sciolists scarce knowing the Hoties of things, yet like empty casks, if they can make a sound, and have a gift to vent with confidence what they have suck'd in, they are accounted great Schrollers. Amongst all book learned men, except the *Divine* to whom all learned men should be laquays, the Philosopher who hath waded through all the *Mathematiques*, who hath div d into the secrets of the elementary world, and converseth also with celestiall bodies, may be tearm'd a learned man : the critical *Historian* and *Antiquary* may be call'd also a learned man, who hath convers'd with our fore fathers, and observ'd the carriage, and contingencies of matters pass'd, whence he drawes instances and cautions for the benefit of the *Times* he lives in : The *Civilian* may be call'd likewise a learned man if the revolving of huge volums may entitle one so, but touching the Authors of the *Common Law*, which is peculiar only to this Meridian, they *may be all carried in a wheelbarow*, as my Countreyman Doctor Gwin told Judge Finch : The Physician must needs be a learned man, for he knows himself inward and outward, being well vers'd in *Astrology*, in that lesson *Noce Teipsum*, and as Adrian the fixt said, he is very necessary to a populous Country, for *were it not for the Physician, men would live so long and grow so thick, that one could not live for the other, and he makes the earth cover all his faults.*

But what Doctor Guy's said of the common law-books, & Pope Adrian of the Physician, was spoken, I conceive, in merriment ; for my part, I honour those two worthy professions in a high degree. Lastly, a *polygot* or good *linguist* may be also term'd a usefull learned man, specially if vers'd in School-languages.

My Lord, I know none of this age more capable to sit in the Chair, and censure what is true learning, and what not, then your self, therfore in speaking of this subject to your Lordship, I fear to have committed the same error, as *Pompeio* did in discoursing of War before *Hannibal*. No more now, but that I am,

My Lord,

Your most humble and

obedient Servant;

J. H.

Gg<sup>2</sup>

IX.

I X.

To Doctor J. D.

SIR.

I Have many sorts of Civilities to thank you for, but among the rest, I thank you a thousand times (twice told) for that delightfull fit of Society, and conference of Notes we had lately in this little Fleet-Cabin of mine upon divers Problems, and upon som which are exploded (and that by those who seem to sway most in the Common-wealth of Learning) for Paradoxes meerly by an implicit faith without diving at all into the reasons of the Affertors: And wheras you promised a further expression of your self by way of a Discursive Letter what you thought of *Copernicus* opinion touching the movement of the earth which hath so stirr'd all our modern wits: And wherof Sir *J. Browne* pleased to oblige himself to do the like touching the Philosophers stone, the powder of projection, and portable gold, provided that I would do the same concerning a peopled Country, and a species of moving creatures in the concave of the Moon, which I willingly undertook upon those conditions; To acquit my self of this obligation, and to draw on your performances the sooner, I have adventured to send you this following Discourse such as it is touching the *Lunar* World.

I believe 'tis a Principle which no man will offer to controvert, that as *Antiquity cannot privilege an Error, so Novelty cannot prejudice Truth*: Now, *Truth* hath her degrees of growing and expanding her self as all other things have, and as time begers her, so he doth the obstetricitious Office of a Midwife to bring her forth. Many truths are but Embryo's or Problemes, nay, som of them seem to be meer Paradoxes at first: The opinion that ther were *Antipodes* was exploded when it was first broach'd, it was held absurd and ridiculous, and the thing it self to be as impossible as it was for men to go upon their heads, with their heels upwards, nay, 'twas adjudged to be so dangerous a Tenet, that you know well the Bishops name who in the Primitive Church was by sentence of condemnation sent out of this world without a Head to go and dwell amongst his *Antipodes*, because he first hatch'd and held that opinion; But now our late Navigators, and East-India Mariners, who use to cross the Equator and Tropiques so often, will tell you, That it is as gross a Paradox to hold ther are no *Antipodes*, and that the negative is now as absurd as the affirmative seem'd

seem'd at first: For man to walk upon the Ocean when the Surges were at the highest, and to make a heavy dull peece of wood to swim, nay, fly upon the water was held as impossible a thing at first, as it is now thought impossible for man to fly in the aire; sails were held then as uncouth, as if one should attempt to make himself wings to mount up to heaven *a la volie*: Two hundred and od years agoe he would have been taken for som frantic fool that would undertake to batter and blow up a Castle with a few barrels of a small contemptible black powder.

The great Architect of the world hath been observ'd not to throw down all gifts & knowledg to man-kind confusedly at once, but in a regular parsimonious method, to disperse them by certain degrees, periods, and progress of time, leaving man to make industrious researches and investigations after truth, *He left the world to the disputations of men*, as the wisest of men saith, who in acquisition of naturall truths went from the Hysope to the Cedar; *One day certifieb another*, and one age rectifieth another; The morrow hath more experience than the precedent day, and is oft-times able to be his School master; The Granchild laughs at some things that were don in his Gransires dayes: Insomuch that hence it may well be inferr'd, that naturall human knowledg is not yet mounted to its Meridian, and highest point of elevation. I confess it cannot be denied without gross ingratitude, but we are infinitely obliged to our fore fathers for the fundamentalls of Sciences, and as the Herald hath a rule *Malleum cum patribus, quam cum fratribus errare, I had rather erre with my Fathers than brothers*, so it holds in other kinds of knowledg. But those times which we term vulgarly the old world, was indeed the youth or Adolescence of it, and though if respect be had to the particular and personall acts of generation, and to the relation of father and son, they who fore-liv'd and preceded us may be called our Ancestors, yet if you go to the age of the world in generall, and to the true length and longevity of things, We are more properly the older Cosmopolites: In this respect the Cadet may be term'd more ancient than his elder brother, because the world was older when he entred into it. Moreover, besides Truth, Time hath also another daughter which is Experience, who holds in her hands the great Looking-glass of Wisdom and Knowledg.

But now to the intended task, touching an habitable world, and a species of living creatures in the Ora of the Moon, which may bear som analogie with those of this Elementary world; Although it

be not my purpose to maintain and absolutely assert this Problem, yet I will say this, that whosoever cryeth it down for a new *speculative opinion*, as divers do, commit a grosser error than the opinion may be in its own nature: For 'tis almost as ancient as Philosophy her self, I am sure, 'tis as old as *Orpheus*, who sings of divers fair Cities and Castles within the Circle of the Moon; Moreover the profoundest Clerks and most renowned Philosophers in all ages have affirmed it: Towards the first Age of learning among others *Pythagoras* and *Plato* avouch'd it, the first of whom was pronounce'd the wisest of men by the Pagan Oracle, as our *Solucion* is by holy Writ. In the middle age of *Learning* *Pitarch* speaks of it, and in these modern times the most speculative and scientificall st men, both in *Germany* and *Italy* seem to adhere to it, subinnuating that not onely the spheare of the Moon is peopled with *Selenites* or Lunary men, but that likewise evry Star in Heaven is a peculiar world of it self, which is Coloniz'd and replenish'd with *Astrea* Inhabitants, as the Earth, Sea and Air are with Elementary. The body of the Sun not excepted, who hath also his *Solar* Creatures, and they are accounted the most sublime, the most pure and perfectest of all: The *Elementoy* Creatures are held the grossest of all, having more matter than form in them: The *Solar* have more form than matter, the *Selenites* with other Astrean Inhabitants are of a mixt nature, and the nearer they approach the body of the Sun, the more pure and spirituall they are, Were it so, ther wer som grounds for his speculation, who thought that humane souls be they never so pious and pure, ascend not immediatly after their dissolution from the corrupt mals of fiesli before the glorious presence of God presently to behold the *Beautifall Vision*, but first into the body of the *Moon*, or som other Star according to their degrees of goodnes, and actuall som Bodies there, of a purer composition; when they are reuin'd there they ascend to som higher Star, and so to som higher than that, till at last by these degrees they be made capable to beheld the lustre of that glorious Majesty in whose sight no impurity can stand: This is illustrated by a comparison, that if one ast. he hath been kept close in a dark Dungeon a long time, should be taken out, and brought suddenly to look upon the Sun in the Miridian, it would endanger him to be struck stark blind; so, no humane soul suddenly sallying out of a dirty prison as the body is, would be possibly able to appear before the incomprehensible Majesty of God, or be susceptible of the blightnes of his all glorious countenance, unless he be fitted therunto

thereunto before hand by certain degrees, which might be done by passing from one star to another, who, we are taught differ one from the other in glory and splendor.

Among our Modern Authors that would furnish this old opinion of lunary creatures, and plant colonies in the orb of the Moon with the rest of the celestiall bodies, *Gasper Galileo Galilei* is one, who by artificiall prospectives hath brought us to a neerer commerce with Heaven, by drawing it sixteen times nearer the earth then it was before in ocular appearance by the advantage of the said optic Instrument.

Among other arguments which the Assertors of Astrean Inhabitants do produce for proof of this high-point, one is, that it is neither repugnant to Reason or Religion to think, that the Almighty Fabricator of the Univers, who doth nothing in vain, nor suffers his handmaid Nature to do so, when he created the Erratic and fixed stars, he did not make those huge immense bodies, wherof most are bigger than the earth and sea though conglobated, to twinkle onely, and be an ornament to the roose of heaven, but he plac'd in the convex of every one of those vast capacious spheres som living creatures to gloriſe his Name, among whom there is in evry one of them one supereminent like man upon Earth to be Lord paramount of all the rest; To this haply may allude the old opinion that ther is a peculiar *Intelligence* which guides and governs every orb in Heaven.

They that would thus colonize the stars with Inhabitants do place in the body of the Sun, as was said before, the pureſt, the most immateriall and refinedſt Intellectuall creatures, whence the Almighty calls thofe he will have to be immediately about his person, and to be admitted to the Hierarchy of Angells; This is far diſſonant from the opinion of the Turk, who holds that the Sun is a great burning globe design'd for the damned.

They who are transported with this high ſpeculation that ther are Mansions and habitable conveniences for creatures to live within the bodies of the Celestiall Orbs, ſeem to tax Man of a high presumption that he ſhould think all things were created principally for Him, that the Sun and Stars are ſerviceable to him in chief, viz. to measure his daies, to diſtinguiſh his ſeasons, to direct him in his navigations, and pouer wholsom influences upon him.

No doubt they were created to be partly usefull and comfortable to him, but to imagine that they are ſolely and chiefly for him is a thought that may be ſaid to be above the pride of Lucifer.

They may be beneficall unto him in the generation and encrease of all Elementary creatures, and yet have peculiar Inhabitants of their own besides to concur with the rest of the world in the service of their Creator. 'Tis a fair prerogative for man to be Lord of all *Terestiall, Aquarie, and Airie* creatures; that with his harping Iron he can draw a shore the great Leviathan; that he can make the Camell and huge Dromedary to kneel unto him, and take up his burthen; that he can make the fierce Bull though ten times stronger than himselfe to endure his yoke; that he can fetch down the Eagle from his nest, with such priviledges: but let him not presume too far in comparing himself with heavenly bodies, while he is no other thing than a worm crawling upon the surface of this Earth: Now the earth is the basest creature which God hath made, therefore 'tis callid his *footstool*, and though som take it to be the *Centre*, yet it is the very sediment of the Elementary world, as they say the Moon is of the Celestiall; 'tis the very sink of all corruption and frailty, which made *Trismegist* say that *Terra, non mundus est nequitia locus*, The *Earth*, not the *World* is the seat of wickednesse; And though, 'tis true, she be susceptible of light, yet the light terminats only on her superficies, being not able to enlighten any thing els, as the stars can do.

I thus have I proportioned my short discours upon this spacious problem to the size of an Epistle, I reserve the fulnes of my opinion in this point, till I receive yours touching *Copernicus*.

It hath bin alwaies my practice in the search and eventilation of naturall verities, to keep to my self a Philosophicall freedom, as not to make any ones opinion so magisteriall and binding, but that I might be at liberty to recede from it upon more pregnant and powerfull reasons. For as in theologicall tenets 'tis a rule, *Quicquid non descendit à monte Scripturae, eadem auctoritate contemnitur, qua approbatur;* Whatsoever descends not from the mount of holy Scripture, may be by the same authority rejected as well as receiv'd: So in the disquisitions and winnowing of physicall truths, *Quicquid non descendit à monte Rationis, &c.* Whatsoever descends not from the mount of Reason, may be as well rejected as approved of.

So longing after an opportunity to pursue this point by mixture of oral discours, which hath more elbow room than a letter, I test, with all candor and cordiall affection,

Fleet, this 2. of Nozem.

1647.

Your faifthfull servant,

J. H.

X.

## X.

To the Right Honorable the La. E. D.

Madam,

Those rays of goodness which are diffusedly scatter'd in others, are all concentrated in you, which were they divided into equal portions were enough to compleat a whole Jury of Ladies; This drawes upon you a mixture of love and envie, or rather an admiration from all who know you, specially from me, and that in so high a degree, that if you would suffer your selfe to be ador'd, you should quickly find me Religious in that kind; Howsoever I am bold to send your Ladyship this, as a kind of homage or berlus or tribut or what you please to term it, in regard I am a true vessel to your vertues: And if you please to lay any of your commandments upon me, your will shall be a law unto me, which I will obserue with as much allegiance as any branch of Magna Charta, they shall be as binding to me as Lycurgus laws were to the Spartans, and to this I subscribe

Fleet, this 10. of  
Aug. 1647.

J. H.

## XI.

To Mr. R. B. Esquire at Grunburgh.

SIR,

When I ore look'd the list of my choicest frends to insert your name, I paws'd a while, and thought it more proper to begin a new collaterall file, and put you in the front therof, where make account you are plac'd. If any thing upon earth, partakes of Angelic happiness (in civill actions) 'tis friendship, it perfumes the thoughts with such sweet Ideas, and the heart with such melting passions; such are the effects of yours to me, which makes me please my self much in the speculation of it.

I am glad you are so well return'd to your own family, and touching the Wheelwright you write of, who from a Cart came to be a Captain, it made me think of the perpetuall rotations of fortune, which you know Antiquity seated upon a Wheel in restles, though not violent, volubility; And truly it was never

never more verified than now, that those spokes which were formerly but collateral, and som of them quite underneath, are now coming up apace to the top of the wheel; I hope ther will be no cause to apply to them the old verse I learnt at school,

*Asperius nihil est humili cum surgit in altum.*

But ther is a transcendent over-ruling providence, who cannot only check the rowlings of this petty wheel, and strike a nail into it that it shall not stir, but stay also when he pleaseth the motions of those vast spheres of Heaven wher the stars are always stirring, as likewise the whirlings of the *Primum Mobile* it self, which the Astronomers say drawes all the world after it in a rapid revolution. That divine providence vouchsafe to check the motions of that malevolent Planet, which hath so long lowr'd upon poor *England*, and send us better dayes. So saluting you with no vulgar respects, I rest my dear Nephew

Fleet, this 26. of  
July, 1646.

*Tours must affectionately to  
serve you,*

J. H.

### XII.

To Mr. En. P. at Paris.

SIR,

**T**HAT which the Plots of the Jesuits in their dark Cells, and the policy of the greatest Roman Catholic Princes have driven at these many yeers, is now don to their hands, which was to divide and break the strength of these three Kingdome, because they held it to be too great a glory and power to be in one *Hypetical* Prince his hands (as they esteem'd the King of great Britain) because he was in a capacity to be Umpire, if not Arbitre of this part of the World, as many of our Kings have bin.

You write thence, that in regard of the sad condition of our Queen, their Countrey-woman, they are sensible of our Calamities, but I believe, 'tis the *Roulays* only, who see no further than the rind of things; your Cabinet-Council rather rejoice at it, who, or I am much deceiv'd, contributed much in the time of the late *Sangane* Cardinal, to set a foot these distractions, beginning first with *Scotlant*, who, you know, hath alwayes serv'd that Nation for a brand to set *England* a fire for the advancement of their

their own ends; I am afraid we have seen our best days, we knew not when we were well, so that the Italian saying may be well applyed to poor England, *I was well, I would be better, I took Physic and dyed.* No more now, but that I rest still

Fl. st. 20. Jan.  
1647.

*Yours entirely to serve  
you, J. H.*

## XIII.

To John Wroth Esq. at Petherton Park.

SIR,

I Had two of yours lately, one in *Italian*, the other in *French*, (which were answered in the same Dialect) and as I read them with singular delight, so I must tell you, they struck an admiration into me, that in so short a revolution of time you should com to be so great a Master of those Languages both for the Pen and Parley; I have known divers, and those of pregnant and ripe capacities, who had spent more oyl and time in those Countreys, yet could they not arrive to that *double* perfection which you have, for if they had got one, they were commonly defective in the other: Therefore I may say that you have not *Spartan natus* which was but a petty Republic, *sed Italianum & Gallicum natus es, has orna;* you have got all *Italy* and *France*, adorn these.

Nor is it *Language* that you have only brought home with you, but I find that you have studied the *Men* and the *Manners* of those Nations you have convers'd withall; Neither have you courted onely all their fair Cities, Castles, Houses of Pleasure, and other places of curiosity, but you have pried into the very mysteries of their Government, as I find by those choice Manuscripts and Observations you have brought with you; In all these things you have been so curious, as if the soul of your great Uncle who was employed Ambassador in the *Imperial Court*, and who held correspondence with the greatest men of Christendome in their own Language, had transmigrated into you.

The freshest News here is, that those heart-burnings, and fires of civil commotions which you left behind you in France, cover'd over with thin ashes for the time, are broken out again, and I believe they will be never quite extinguished till ther be a peace or truce wth Spain, for till then ther is no hope of abatement of taxes; And 'tis fear'd the Spanish will out-weary the French at last

last in fighting, for the *Earth* her self, I mean his Mines of *Mexico* and *Peru* afford him a constant and yearly Tresure to support his Armies, wheras the French King digs his Tresure out of the bowells and vitall spirits of his own Subjects.

I pray let me hear from you by the next opportunity, for I shall hold my time well employed to correspond with a Gentleman of such choice and gallant parts; In which desires I rest

29 Aug. 1649.

*Your most affectional and  
faibfull Servitor, J. H.*

#### XIV.

To Mr. W. B.

**H**ow glad was I, my choice and precious Nephew, to receive yours of the 24. current, wherin I was sorry; though satisfied in point of belief to find the ill fortune of interception which befell my last unto you.

Touching the condition of things heer, you shall understand, that our miseries lengthen with our days; for though the Sun and the Spring advance nearer us, yet our times are not grown a whit the more comfortable: I am afraid this City hath fool'd her self into a slavery, the Army, though forbidden to com within ten miles of Her by Order of Parlement, quarters now in the Bowells of Her; they threaten to break her Percullies, Posts and Chains to make her pervious upon all occasions, they have secured also the Tower, with addition of strength for themselves: besides, a Famine doth insensiby creep upon us, and the Mint is starv'd for want of Bullion; *Trade* which was ever the sinew of this Island doth visibly decay, and the *Insurance* of Ships is risen from two to ten in the hundred: Our Gold is ingrossed in privat hands, or gon beyond Sea to travell without Licence, and much I believe of it is return'd to the earth (whence it first came) to be buried where our late Nephews may chance to find it a thousand yeers hence if the world lasts so long, so that the exchanging of white earth into red (I mean silver into gold) is now above six in the hundred: and all these with many more are the dismal effects and concomitants of a civill War. 'Tis tru, we have had many such *black* days in England in former ages, but those parallel'd to the present are as the shadow of a *Mountain* compar'd to the eclipse of the *Mo<sup>n</sup>.* My prayers early and late are, that God Almighty would please not to turn away his face quite, but cheer us again with the light

of his countenance. And I am well assur'd you will joyn with me in the same Orison to Heavens gate ; in which confidence I rest,

From the Fleet, 10. of  
Decemb. 1647.

*Tours most affectionately  
to serve you,*

J. H.

### X V.

To Sir K. D. at Paris.

SIR,

Now, that you are return'd, und fix'd a while in *France*, an old servant of yours takes leave to kiss your hands, and salute you in an intense degree of heat and height of passion : 'Tis well you shook hands with this infortunat Isle when you did, and got your liberty by such a royal mediation as the Queen Regents, for had you staid, you would have taken but little comfort in your life, in regard that ever since ther have bin the fearfullest distractions here that ever happen'd upon any part of the earth, a Beluin kind of immaturity never rag'd so among men, insomuch that the whole Countrey might have taken its appellation from the smallest part thereof, and be call'd the *Isle of Dogs*; for all humanity, common honesty, and that Mansuetude with other Moral Civilities which should distinguish the rational Creature from other Animals, have been lost here a good while ; Nay, besides this *Cynical*, ther is a kind of *Wolfish* humour hath seiz'd upon most of this peopple, a true *lycanthropy*, they so worry and seek to devour one another, so that the wild *Arab* and fiercest *Tartar* may be cal'd civil men in comparison of us, therfore he is happiest who is furthest off from this woful Island. The King is streightned of that liberty he formerly had in the Isle of *Wight*, and as far as I see, may make up the number of *Nebuchadnezzars* yeers before he be restored : The Parlement persists in their first Propositions, and will go nothing lesse. This is all I have to send at this time, only I will adjoyn the true respects of

From the Fleet, this  
5. of May,  
1647.

*Your most faithful humble  
Servitor,*

J. H.

### XVI.

XVI.

To Mr. W. Blois in Suffolk.

SIR,

Yours of the seventeenth current came safely to hand, and I kiss your hands for it, you mention there two others that came not, which makes me condole the loss of such jewells, for I esteem all your Letters so, being the precious effects of your love, which I value at a high rate; and please my self much in the contemplation of it, as also in the continuance of this Letter correspondence, which is perform'd on your part with such ingenuous expressions, and embroider'd still with new florishes of invention, I am still under hold in this fatal Fleet, and like one in a tempeste at Sea who hath been often near the shoar, yet is still toss'd back by contrary winds, so I have had frequent hopes of freedom, but som cross accident or other always intervened, insomuch that I am now in halfe despair of an absolute release till a generall God delivery; yet notwithstanding this outward captivity, I have inward liberty still, I thank God for it.

The greatest News is, that between twenty and thirty thousand well armed Scots have been utterly routed, rifled, and all taken prisoners, by less than 8000 English; I must confess 'twas a great exploit wherof I am not sorry, in regard that the English have regain'd hereby the honour which they had lost abroad of late yeare in the opinion of the world, ever since the Pacification at Newark, and divers traverses of War since. What Hamiltons design was, is a mystery: most think that he intended no good either to King or Parlement.

So with my dayly more and more endeared affections unto you I rest,

Fleet 7 May.

1647.

Yours ever to love and

screyon, J. H.

XVII.

To Mr. R. Baron in Paris.

Gentle Sir,

I Recevl'd and presently ran over your *Cyprian Academy* with much greedines, and no vulgar delight, and Sir, I hold my self much honor'd for the Dedication you have been pleas'd to make thereof to me, for it deserv'd a far higher Patronage: True-

ly, I must tell you without any Complement, that I have seldom met with such an ingenuous mixture of Prose and Verse, interwoven with such varieties of fancy, & charming strains of amorous Passions, which have made all the Ladies of the land in love with you : If you begin already to court the Muses so handsomely, and have got such footing on Parnassus, you may in time be Lord of the whole Hill and those nice Girls, because Apollo is now grown unwieldy and old, may make choice of you to officiate in his room, and preside over them.

I much thank you for the punctuall narration you pleas'd to send me of those commotions in Paris, I believe France will never be in perfect repose while a Spaniard sits at the Stern, and an Italian steers the Rudder ; In my opinion *Mazarini* should do wisely now, that he hath feather'd his nest so well, to truss up his Baggage and make over the Alps to his own Countrey, lest the same Fate betide him as did the Marquis of *Ancre* his Compatriot. I am glad the Treaty goes on 'twixt Spain and France, for nothing can portend a greater good to Christendom, than a Conjunction of those two great Luminaries, which if it please God to bring about, I hope the Stars will change their Aspects, and we shall see better days.

I send here inclosed a second Bill of Exchange in case the first I sent you in my last hath miscarried : So my dear Nephew, I embrace you with both my Arms, and rest

Fleet, this 20 of  
June, 1647.

*Tours most entirely to love  
and serve you while,  
John Howell.*

## XVII.

### To Mr. Tho. More at York.

SIR,

I have often partak'd of that pleasure which Letters use to carry along with them, but I do not remember to have found a greater proportion of delight than yours afford me ; your last of the fourth current came to safe hand, wherin me thought each line, each word, each syllable breath'd out the Passions of a cleer and candid soul, of a vertuous and gentle spirit ; Truly Sir, as I might perceive by your ingenious and pathetrical expressions therin, that you were transported with the heat of true affection

towards

towards me in the writing, so was I in the reading, which wrought upon me with such an Energy that a kind of extatic posseſſ'd me for the time : I pray Sir go on in this correspondence, and you shall find that your lines will not be ill bestowed upon me, for I love and respect you dearly well ; nor is this grounded upon vulgar Principles, but upon those extraordinary parts of virtue and worth which I have discover'd in you, and such a love is the most permanent as you shall find in

Fleet, 1. of Sep.

1647.

*Your most affectionate  
uncle, J. H.*

### XIX.

To Mr. W. B. 3. Mass.

SIR,

YOur last Lines to me were as delightful as the *Seasons*, they were as sweet as Flowers in *May*, nay they were far more fragrant than those fading Vegetals, they did cast a greater suavity than the Arabian Spices use to do in the gran *Cyro*, where when the wind is Southward, they say the ayr is as sweet as a perfum'd Spanish Glove ; The air of this City is not so, specially in the heart of the City, in and about *Paul's Church* where Horse-dung is a yard deep, insomuch that to cleanse it would be as hard a task, as it was for *Hercules* to cleanse the *Augean Stable* by drawing a great River through it, which was accounted one of his twelve labors ; but it was a bitter taunt of the Italian who passing by *Paul's Church*, and seeing it full of horses, *Now I perceive* (said he) *that in England Men and Beasts serve God alike*: No more now, but that I am

*Your most faithful  
Servant, J. H.*

### XX.

To Sir Paul Pindar Knight, upon the version of an Italian peece into English, call'd *St. Paul's Progress upon earth, a new and a notable kind of Satyr.*

SIR,

S T. Paul having descended lately to view *Italy*, and other places, as you may trace him in the following Discours, he would not take wing back to Heaven before he had given you a special visit

visit, who have so well deserv'd of his Church heer, the goodliest pile of stones in the Christian world of that kind.

Of all the men of our times, you are one of the greatest examples of piety, and constant Integrity, which discovers a noble soul to dwell within you, and that you are very conversant with heaven; so that me thinks I see St. Paul saluting and solacing you in these black times, assuring you that those pious works of Charity you have don and daily do (and that in such a manner *that the least band knows not what the right doth*) will be as a triumphant Chariot to carry you one day up to heaven to partake of the sattie beatitude with him. Sir, among those that truly honor you, I am one, and have been so since I first knew you, therfore as a small testimony heeroft, I send you this fresh fancy compos'd by a Noble Personage in *Italian*, of which language you are so great a Master.

For the first part of the Discours which consists of a Dialog twixt the two first Persons of the Holy Trinity, ther are examples of that kind in som of the most Ancient Fathers, as *Apollinarius* and *Nazienzen*; and lately *Grotius* hath the like in his Tragedy of *Christ's Passion*, which may serve to free it from all exceptions. So I most affectionatly kiss your hands, and am,

Sir,

Fleet, 25. Martii  
1646.

Your very humble and ready  
Servant

J. H.

## XXI.

To Sir Paul Neale Knight, upon the same subject.

SIR,

Saint Paul cannot reascend to Heaven before he gives you also a salute, my Lord, your father having bin a star of the greatest magnitude in the Firmament of the Church. If you please to observe the manner of his late progres upon earth, which you may do by the guidance of this discours, you shall discover many things which are not vulgar, by a curious mixture of Church and State-affairs, you shall feel heer in the pulse of Italy, and how it beats at this time since the beginning of these late Wars twixt the Pope and the Duke of Parma, with the grounds, procedure, and success of the said War, together with the interest and grievances, the pretences and quarrells that most Princes there have with Rome.

Hh

I must confess, my Genius hath often prompted me that I was never cut our for a Translator, ther being a kind of servility therin; For it must needs be somewhat tedious to one that hath any free-born thoughts within him, and genuin concepions of his own (wherof I have som, though shallow ones) to enchain himself to a verball servitude, and the sense of another. Moreover, *Translations* are but as turn-coated things at best, specially among languages that have advantages one of the other, as the *Italian* hath of the *English*, which may be said to differ one from the other as *silks* doth from *cloth*, the common wear of both Countries where they are spoken: And as *cloth* is the more substantiall, so the English tong by reason 'tis so knotted with consonants, is the stronger, and the more sinewy of the two; But *silks* is more smooth and soft, and so is the *Italian* tong compar'd to the *English*. Or I may say *Translations* are like the wrong side of a Turkey carpet, which wchth to be full of thrums and knots, and nothing so even as the right side: Or one may say, (as I spake elsewhere) that *Translations* are like Wines tane off the lees, and powrd into other vessels, that must needs lose somewhat of their first strength and briennes, which in the powring, or passage rather evaporates into air.

Moreover, touching *Translations*, it is to be observd that evry language hath certain *Idomes*, proverbs and peculiar exprestions of its own, which are not rendible in any other but paraphrastically, therfore he overacts the office of an Interpreter who doth enslave himself too strictly to words or phrases: I have heard of an excess among Limners, call'd too much to the life, which happens when one aimes at similitudes more than skill; So in version of languages one may be so over-punctuall in words, that he may mar the *matter*: The greatest fidelity that can be expected in a *Translator* is to keep still a foot or entire the tru genuin sense of the Author, with the main design he drives at: and this was the principall thing which was observd in this *Version*.

Furthermore, let it not be thought strange that ther are som *Italian* words made free denizens of *England* in this discours, for by such means our language hath grown from time to time to be so copious, and still growes more rich, by adopting or mangleing rather the choicest forren words of other Nations, as a Nosegay is nothing else but a tuft of flowers gather'd from divers beds.

Touching this present version of *Italian* into *English*, I may say 'tis a thing I did, when I had nothing to do; 'Twas to find something

somthing wherby to pass away the slow houres of this sad condition of captivity.

I pray be pleas'd to take this as a small argument of the great respects I owe you for the sundry rare and high virtues I have discover'd in you, as also for the obligations I have to your noble Lady whose hands I humbly kiss, wishing you both, as the season invites me, a good New year (for it begins but now in Law) as also a holy Lent, and a healthfull Spring.

Fleet, 25. Martij.

Very much obliged and  
ready Servant, J. H.

XXII.

To Dr. W. Turner.

SIR,

I return you my most thankfull acknowledgements, for that colllection, or *farage* of prophecies, as you call them, (and that very properly in regard ther is a mixture of good and bad) you pleas'd to send me lately; specially that of *Nostradamus*, which I shall be very chary to preserve for you, I could require you with divers predictions more, and of som of the British Bards, which were they translated to English would transform the world to wonder.

They sing of a *Red Parlement* and *white King*, of a race of people which should be called *Pengrass*, of the fall of the Church, and divers other things which glance upon these times. But I am none of those that afford much faith to rambling Prophecies, which, (as was said elsewhere) are like so many od graines sowin in the vast field of Time, wheroft not one in a thousand comes to grow up again and appear above ground. But that I may correspond with you in som part for the like courtesie, I send you these following prophetic veres of *white-Hall*, which were made above sevnty yeers ago to my knowledg upon a Book call'd *Calamis Auge* that consisted of som invectives against King *Jam's*, and the Court *in falso quo iungit*: It was compos'd by one Mr. Williams a Counsellor of the Temple, but a Roman Catholic, who was hang'd, drawn and quarter'd at Charing Crois for it, and I believe ther be hundreds that have copies of these veres ever since that time about the Town yet living. They were these.

*From Seven years since Christ rid to County,  
And there he left his Ass,*

Hh 2

The

The Couriers kick'd him out of doores,  
 Because they had no grass,  
 The Ass went mourning up and down,  
 And thus I heard him bray,  
 If that they could not give me grass,  
 They might have given me hay:  
 But sixteen hundred forty three,  
 Who so ere shall see that day,  
 Will nothing find within that court,  
 But on y grass and bay, &c.

Which was found to happen true in White-Hall, till the soldiers coming to quarter there trampled it down.

Truly, Sir, I find all things conspire to make strange mutations in this miserable Island, I fear we shall fall from under the Scopier to be under the Sword; and since we speak of Prophecies, I am afraid among others that which was made since the reformation will be verified, *The Church-man was, the Lawyer is, the Soldier shall be.* Welcom be the will of God, who transvolves Kingdoms, and tumbles down Monarchies as mole-hills at his pleasure; so I rest, my dear Doctor,

Fleecy 9. Aug.  
1648.

Your most faifthfull Servant,  
J. H.

### XXIII.

To the Honorable Sir Edward Spencer Knight, at  
 his House near, Branceford.

SIR,

**V**EE are not so bare of intelligence between these walls, but we can hear of your doings in Branceford; That so general applause whereby you were cryed up Knight of the shire for Middlesex, sounded round about us upon London streets, and echo'd in every corner of the Town; nor do I mingle speech with any, though half affected to you, but highly approves of and congratulates the election, being glad that a Gentleman of such extraordinary parts and probity, as also of such a mature judgement should be chosen to serve the Public.

I return you the Manuscript you lent me of *Bannologie*, but the

the Author therof and I are *two* in point of opinion that way; for he seemes to be on the negative part, and truly he writes as much as can be produc'd for his purpose. But ther are som men that are of a meer negative genius, like *Johannes ad oppositum*, who will deny, or at least cross and puzzle any thing though never so clear in it self, with their *but, yet, if, &c.* they will flap the lie in *T. ushers* teeth though she visibly stand before their face without any visard, such perverse croſs-grain'd spirits are not to be dealt withall by arguments, but palpable proofs, as if one should deny that the fire burns, or that he hath a nose on his face, ther is no way to deal with him, but to pull him by the tip of the one, and put his finger into the other: I will not say that this Gentleman is so perverse; but to deny ther are any Witches, to deny that ther are not ill spirits which seduce, tamper and convers in divers shapes with human creatures, and impell them to actions of malice; I say that he who denies ther are such busie spirits, and such poor palfive creatures upon whom they work, which commonly are call'd *Witches*; I say again, that he who denies ther are such spirits, shewes that he himself hath a *Spiggi* of contradiction in him, opposing the current and consentient opinion of all Antiquity. We read that both *Jewes* and *Romanes* with all other nations of Christendom, and our Ancestors heer in *England* enacted lawes against *Witches*; sure they were not so silly as to waste their brains in making laws against Chymeras, against *non entia*, or such as *Plato's Kometisata's* were: The *Judaicall* law is apparent in the holy Codex, *Thou shalt not suffer a wench to live*; the Roman law which the *Decemviri* made, is yet extant in the twelve Tables, *Qui fruges incani assent pennis danto*, They who should enchant the fruit of the earth let them be punish'd: The *Imperiall* law is known by every Civilian, *Hic cum boſſes naturaſint ſupplicio afficiantur*: These, meaning Witches, because they are enemies to nature let them be punish'd; And the Acts of Parlement in *England* are against those *that invoke ill spirits, that take up any dead man, woman or child, or take the ſkin or bone of any dead body, to empty it so ſorcery or charm, whereby any one is lame'd or made to pine away, &c. ſuch ſhall be guilty of flat felony, and not capable of clergy or Sanctuary, &c.*

What a multitude of examples are ther in good authentic Authors of divers kinds of fascinations, incantations, prestigiations, of philtres, spells, charmes, ſorceries, characters and ſuch like, as also of magic, necromancy, and divinations, surely the *witch of Endor* is noſtable, the burning of *Isaac de' Arc* the Maid of Orléans

In Roven, and of the Marchioness of d'Ancre of late yeirs in Paris  
are no fables : the execution of Noſredamus for a kind of Witch,  
ſom fourſcore years ſince is but a modern ſtory, who among other  
things foretold, Le Senat de Londres tuera ſon Roy, The Senat of  
London ſhall kill their King. The beſt Historians have it upon  
record how Charlemains Miftress inchantment him with a ring, which  
as long as ſhe had about her he would not ſuffer her dead carcife  
to be carried out of his chamber to be buried, and a Bishop ea-  
king it out of her mouth, the Emperor grew to be as much be-  
witch'd with the Bishop, but he being cloyed with his excesses of  
favour, threw it into a pond, wher the Emperours chiefest plea-  
ſure was to walk till his dying day, The ſtory tells us how the  
Waldenses in France wer by a ſolemne arreſt of Parlement accuſ'd  
and condemn'd of Wichecraft ; The Malteses took Saint Paul for a  
Witch : Saint Auguſtin speaks of women who could turn men to  
horses, and make them carry their burthenſ ; Damas writes of an  
enchaſted ſtaff which the Devill ſummoner like, was uſ'd to de-  
liver ſom market-women to ride upon. In ſom of the Nor-  
thern Countries 'tis as ordinary to buy and ſell windſ as it is to do  
withes in other parts ; and hee of I could instance in ſom examples  
of my own knowledg. Every one knows what Olaus Magnus  
writes of Erich's (King of Swedeland) corner'd cap, who could  
make the wind ſit to any point of the compaſſ according as he  
turn'd it about.

Touching Diviners of things to come, which is held a ſpecies of  
Wichecraft, we may read they were frequent among the Remanes, yea, they had Colledges for their Augurs and Atufpices, who uſ'd  
to make their predictions ſometimes by fire, ſometimes by flying of  
fowl, ſometimes by inspection into the entrails of beaſts, or in-  
voicing the dead, but moſt frequently by consulting with the  
Oracles, to whom all Nations had recourse except the Jewes. But  
you will ſay, that ſince Christianity diſplayed her banners, the  
cross hath ſcar'd away the Devill, and ſtruck the Oracles dumb,  
as Plutarch reports a notable paſſage of Thamus an Italian Pilot,  
who a little after the birth of Chriſt, ſailing along the coaſts of Ca-  
libria in a ſtill ſilent night, all his paſſengers being aſleep, an  
auiie cold voice came to his eares, ſaying, Thamus, Thamus, Thamus,  
The great God Pan is dead, who was the chiefest Oracle of that  
Country ; yet though the light of the Gofpell chas'd away thoſe  
great Owls, ther be ſom Bats and little night birds that fly  
full abroad, I mean pertiſpirits that by ſecret pactions, which are  
made alwaies without wiues, enable men and women to do evill.

In such compacts beyond the seas the party must ~~first renounce~~  
*Christ, and the extended woman, meaning the blissted Virgin, he must  
 contemn the Sacraments, tread on the cross, spit at the host, &c.*  
 Ther is a famous story of such a paction which Fryer *Louis* made  
 som halfe a hundred yeers ago with the Devill in *Marfailes*, who  
 appear'd to him in shape of a Goat and promis'd him the enjoy-  
 ment of any woman whom he fancied, with other pleasures for 41.  
 yeers; but the Devill being too cunning for him put the figure of 1  
 before, and madc it 14 yeers in the contract, (which is to be seen  
 to th's day with the Devils claw to it)at which time the Fryer was  
 detected for Witchcraft and burnt, and all those children whom  
 he had christned during that term of 14 yeers were rebaptized, and  
 the Gentlewomen whom he had abus'd, put themselves into a  
 Nunnery by themselves. Heerunto may be added the great rich  
 Widdow that was burg'd in *Lions*, because 'twas prov'd the De-  
 vill had lain with her ; as also the history of Lieutenant *Faquette*  
 which stands upon record with the former, but if I should insert  
 them heer at larg, it would make this Letter swell too much.

But we need not cross the sea for examples of this kind, we have  
 too too many (God wot) at home : King *James* a great while  
 was loth to beleeve ther were Witches, but that which happen'd to  
 my Lord *Francis of Rutlands* children convinc'd him, who were be-  
 witch'd by an old woman that was servant at Belvoir Castle, but  
 being displeas'd, she contracted with the Devill (who convers'd  
 with her in form of a cat, whom she call'd *Rutterkin*) to make away  
 those children, out of meer malignity, and thirst of revenge.

But since the beginning of these unnatural Wars ther may be  
 a clowd of witnessles produc'd for the proof of this black tenet; for  
 within the compas of two yeers neer upon three hundred Witches  
 were arraign'd, and the Major part executed in *Essex* and *Suffolk*  
 only : *Scus* and swarmes with them now more than ever, and per-  
 sons of good quality executed daily.

Thus, Sir, have I huddled together a few arguments touching  
 this subject, because in my last communication with you, me  
 thought I found you somwhat unsatisfied, and staggering in your  
 opinion touching the affirmative part of this thesis, the discussing  
 wheroft is far fitter for an elaborat large treatise then a loose letter.

Touching the new Commonwealth you intend to establish,  
 now, that you have assign'd me my part among so many choice le-  
 gillators : somthing I shall do to comply with your desires, which  
 shall be alwaies to me as commands, and your commands as lawes;  
 because I love and honour you in a very high degree for those

gallant free-born thoughts, and sundry parts of virtu which I have discern'd in you, which makes me entitle my self

Fleet this 20 of  
Febr. 1647.

*Your most humble and  
affectionate faſthfull  
Servant, J. H.*

## XXIV.

To Sir William Boswell, at the Hague,

SIR,

**T**HAT black tragedy which was lately acted heer, as it hath fill'd most hearts among us with conſternation and horrour, so I believe it hath bin no lesſ resented abroad; For my own particular, the more I ruminat upon it, the more it astonishesth my imagination, and shaketh all the cells of my brain, so that sometimes I ſtrugge with my faith, and have much adoe to believe it yet: I ſhall give over wondring at any thing heerafter, nothing ſhall ſeem ſtrange unto me, only I will attend with patience how England will thrive now that ſhe is let bloud in the *bafſicall veine* and cur'd, as they ſay, of the Kings Evill.

I had one of yours by Mr. Jacob Boeue, and I much thank you for the account you pleafe to give me of vyhat I ſent you by his conveyance. Holland may novv be proud, for ther is a younger Common-vvealthe in Chiſtendom, than her ſelf. No more nevy but that I alwaies reſt,

Sir,

Fleet, 20 of Mar.  
1648.

*Your most humble  
Servitor, J. H.*

## XXV.

To Mr. W. B. at Grundsburgh.

SIR,

**N**Ever credit me if liberty it ſelf be as dear to me as your Letters, they com so full of choice, and learned applications, with ſuch free unforc'd strains of ingenuity, inſomuch that when I perufe them, me thinks they cast ſuch a kind of fragranty, that I cannot more aptly compare them, than to the flowers which are now in their prime ſealon, viz. to Roſes in June: I had two of them

them lately, which me thought were like quivers full of barb'd arrowes pointed with gold, that penetrated my brest.

*Tali quis nollet ab ictu  
Ridendo tremulas mortis non ire sub umbras?*

Your expressions were like those Mucrones and *Melliti globuli* which you so ingenuously apply mine unto ; but these arrowes of yours though they have hit me, they have not hurt me, they had no killing quality, but they were rather as so many cordialls; for you know gold is restorative. I am suddenly surpriz'd by an unexpected occasion, therfore I must abruptly break off with you for this time, I will only add, my most dear Nephew, that I rest

June the 3.

1648.

*Tours entirely to love  
and serve you, J. H.*

## XXVI.

To R. K. Esquire at St. Giles.

SIR,

Difference in *opinion*, no more than a differing *complexion*, can be cause enough for me to hate any ; A differing *fancy* is no more to me, than a differing *face* ; If another hath a *fair* countenance, though mine be *black*, or if I have a *fair* opinion, though another have a *hard favour'd* one, yet it shall not break that common league of humanity which should be betwixt rational creatures, provided he corresponds with me in the generall offices of morality and civill uprightness, this may admit him to my acquaintance and conversation, though I never concur with him in opinion : He beates the Image of *Adam*, and the Image of the Almighty as well as I ; He had *God* for his *Father*, though he hath not the same *church* for his *Mother*. The omniscient *Creator*, as He is only *Kardiognostic*, so He is the sole Lord of the whole inward man ; It is he who reignes o're the faculties of the soul, and the affections of the heart ; 'Tis he who regulates the will, and rectifies all obliquities in the understanding by speciaill illuminations, and oftentimes reconciles men as opposit in opinion, as *Meridians*, and *Parallels* are in point of extension, wherof the one drawes from East to West, the other from North to South.

Som

Som of the Pagan Philosophers, specially *Theophilus* who was Prætor of *Byzantium*, maintain'd an opinion, that as the pulchritude and preservation of the world, consisted in varieties and dissimilitudes (as also in Eccentric and contrary motions) that as it was replenish'd with such numberless sorts of several species, and that the *Individualis* of those species differ'd so much one from the other, specially *Mankind*, amongst whom one shall hardly find two in ten thousand that have exactly (though twins) the same tone of voice, similitude of face, or ideas of mind. Therfore the God of *Nature* ordain'd from the beginning, that he should be worshipp'd in various and sundry forms of adorations, which nevertheless like so many lines should lead all to the same centre. But Christian Religion prescribes another Rule, viz. that ther is but *una via, una veritas*, ther is but one tru way to Heaven, and that but a narrow one, wheras ther be huge large roads that lead to Hell.

God Almighty guide us in the first, and guard us from the second, as also from all crost and uncouth by-paths, which use to lead such giddy brains that follow them to a confus'd labyrinth of errors, where being intangled, the Devil, as they stand gaping for new lights to lead them out, takes his advantage to seize on them for their *spiritual pride*, and *infidelity* in the search of more knowledge.

28. July,  
1648.

Your most faithful  
Servant,  
J. H.

*Ux clavis portam sic pandit Epistola pectus,  
Clanditur Hæc cerâ, clanditur Illa setâ.*

As Keys do open chests,  
So Letters open breasts.

**FINIS.**



AN  
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T E A C H.

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Som of the Pagan Philosophers, specially *Theophrastus* who was Prætor of *Byzantium*, maintain'd an opinion, that as the pulchritude and preservation of the world, consisted in varieties and dissimilitudes (as also in Eccentric and contrary motions) that as it was replenish'd with such numberless sorts of several species, and that the *Individuals* of those species differ'd so much one from the other, specially *Mankind*, amongst whom one shall hardly find two in ten thousand that have exactly (though twins) the same tone of voice, similitude of face, or ideas of mind. Therefore the God of *Nature* ordain'd from the beginning, that he should be worshipp'd in various and sundry forms of adorations, which nevertheless like so many lines should lead all to the same centre. But Christian Religion prescribes another Rule, viz. that ther is but *una via, una veritas*, ther is but one tru way to Heaven, and that but a narrow one, wheras ther be huge large roads that lead to Hell.

God Almighty guide us in the first, and guard us from the second, as also from all crois and uncouth by-paths, which use to lead such giddy brains that follow them to a confus'd labyrinth of errors, where being intangled, the Devil, as they stand gaping for new lights to lead them out, takes his advantage to seize on them for their spiritual pride, and infidelity in the search of more knowledge.

28. July,  
1648.

Your most faithful  
Servant,  
J. H.

*Ux clavis portam sic pandit Epistola pectus,*  
*Clanditur Haec cerâ, clanditur Illa setâ.*

*As Keys do open chests,*  
*So Letters open breasts.*

**FINIS.**



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